

of the Central Provinces of India " the bridegroom puts on women's ornaments and carries with him an iron nut-cutter or dagger to keep off evil spirits."¹ Similarly among the Khangars, a low Hindustani caste of the same region, "the bridegroom is dressed in a yellow gown and overcloth, with trousers of red chintz, red shoes, and a marriage crown of date-palm leaves. He has the silver ornaments usually worn by women on his neck, as the *k/iang-wari* or silver ring and the *hamel* or necklace of rupees. In order to avert the evil eye he carries a dagger or nut-cracker, and a smudge of lampblack is made on his forehead to disfigure him and thus avert the evil eye, which, it is thought, would otherwise be too probably attracted by his exquisitely beautiful appearance in his wedding garments." ² These examples render it highly probable that, like the dagger or nut-cracker which he holds in his hand, the woman's ornaments which he wears are intended to protect the bridegroom against demons or the evil eye at this critical moment of his life, the protection apparently consisting in a disguise which enables him to elude the unwelcome attentions of malignant beings.³

A similar explanation probably accounts for the similar exchange. The same of costume between other persons than the bride and bridegroom at ^{explana-} marriage. For example, after a Bharia wedding, "the girl's mother "ccount^for gets the dress of the boy's father and puts it on, together with a the inter-false beard and moustaches, and dances holding a wooden ladle ^{chanse} in one hand and a packet of ashes in the other. Every time she an tmfemale approaches the bridegroom's father on her rounds she spills some costume of the ashes over him and occasionally gives him a crack on the ^{betwee11} head with her ladle, these actions being accompanied by bursts of p^ons at laughter from the party and frenzied playing by the musicians, marriage. When the party reach the bridegroom's house on their return, his mother and the other women come out, and burn a little mustard and human hair in a lamp, the unpleasant smell emitted by these articles being considered potent to drive away evil spirits." ⁴ Again, after a Khangar wedding the father of the bridegroom, dressed in

women's clothes, dances with the mother of the bride, while the two throw turmeric mixed with water on each other.⁵ Similarly after a

The pseudo-bridegroom is apparently to transfer to the father those rights the bride in masculine attire. over the children which had previously

¹ *Central Provinces, Ethnographic* been enjoyed by the mother alone. *Survey*, iii. *Draft Articles on Forest* See *Totemism* (Edinburgh, 1887), pp.

Tribes (Allahabad, 1907), p. 31. 78 sq. ; *Totemism and Exogamy*, i. ² *Central Provinces, Ethnographic* 73. But I am now

disposed to think *Survey*, i. *Draft Articles on Hindu-* that the other explanation suggested *stani Castes* (Allahabad, 1907), p. 48. in the text is the more probable.

³ Elsewhere I have conjectured that ⁴ *Central Provinces, Ethnographic* *Survey*, iii. *Draft Articles on Forest* the wearing of female attire by the bridegroom at marriage may mark a *Tribes* (Allahabad, 1907), p. 31.

transition from mother-kin to father- ⁵ *Central Provinces, Ethnographic* *Survey*, i. *Draft Articles on Hindu-* kin, the intention of the custom being